

St Brigid & St Patrick

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October 18, 2020

HOW DOES JESUS COMMAND US TO VOTE?

(Voting as a disciple of Christ the King)

This week, we cover **Part II** of a 14-question article by *Fr. Stephen Torracco* on behalf of EWTN (last week we covered questions 1-3):

4. If I have strong feelings or opinions in favor of a particular candidate, even if he is pro-abortion, why may I not vote for him?



As explained in *question 1*, neither your **feelings** nor your **opinions** are identical with your **conscience**. Neither your feelings nor your opinions can take the place of your conscience. Your feelings and opinions should be governed by your conscience. If the candidate about whom you have strong feelings or opinions is pro-abortion, then your feelings and opinions need to be corrected by your correctly informed conscience, which would tell you that it is **wrong** for you to allow your feelings and opinions to give lesser weight to the fact that the candidate supports a moral evil.

5. If I may not vote for a pro-abortion candidate, then should it not also be true that I can't vote for a pro-capital punishment candidate?

It is not correct to think of abortion and capital punishment as the very same kind of moral issue. *On the one hand*, direct abortion is an **intrinsic evil**, and cannot be justified for any purpose or in any circumstances. *On the other hand*, the Church has always taught that it is the right and responsibility of the legitimate temporal authority to defend and preserve the common good, and more specifically to defend citizens against the aggressor. This defense against the aggressor may resort to the death penalty if no other means of defense is sufficient. The point here is that the death penalty is understood as an act of self-defense on the part of civil society. In more recent times, in his encyclical *Evangelium Vitae*, Pope John Paul II has taught that the need for such self-defense to resort to the death penalty is "*rare, if not virtually nonexistent*." Thus, while the Pope is saying that the burden of proving the need for the death penalty in specific cases should rest on the shoulders of the legitimate temporal authority, it remains true that the legitimate temporal authority alone has the authority to determine if and when a "*rare*" case arises that warrants the death penalty. Moreover, if such a rare case does arise and requires resorting to capital punishment, this societal act of self-defense would be a **morally good action** even if it does have the unintended and unavoidable evil effect of the death of the aggressor. Thus, unlike the case of abortion, it would be morally irresponsible to rule out all such "*rare*" possibilities, just as it would be morally irresponsible to apply the death penalty indiscriminately.

6. If I think that a candidate who is pro-abortion has better ideas to serve the poor, and the pro-life candidate has bad ideas that will hurt the poor, why may I not vote for the candidate that has the better ideas for serving the poor?

Serving the poor is not only admirable, but also obligatory for Catholics as an exercise of solidarity. Solidarity has to do with the sharing of both spiritual and material goods, and with what the Church calls the *preferential option for the poor*. This preference means that we have the duty to give priority to helping those most needful, both materially and spiritually. Beginning in the family, solidarity extends to every human association, even to the international moral order. Based on the response to *question 3*, two important points must be made. **First**, when it comes to the matter of determining how social and economic policy can best serve the poor, there can be a legitimate variety of approaches proposed, and therefore legitimate disagreement among voters and candidates for office. **Secondly**, solidarity can never be at the price of embracing a "*disqualifying issue*." Besides, when it comes to the unborn, abortion is a **most grievous offense** against solidarity, for the unborn are surely among society's most needful. The right to life is a paramount issue because as Pope John Paul II says it is "*the first right, on which all the others are based, and which cannot be recuperated once it is lost*." If a candidate for office refuses solidarity with the unborn, he has laid the ground for refusing solidarity with anyone.

7. If a candidate says that he is personally opposed to abortion but feels the need to vote for it under the circumstances, doesn't this candidate's personal opposition to abortion make it morally permissible for me to vote for him, especially if I think that his other views are the best for people, especially the poor?

A candidate for office who says that he is personally opposed to abortion but actually votes in favor of it is either fooling himself or trying to fool you. A person who carries out an **evil** action such as voting for abortion performs an **immoral act**, and his statement of personal opposition to the moral evil of abortion is either self-delusion or a lie. If you vote for such a candidate, you would be an *accomplice* in advancing the moral evil of abortion. Therefore, it is **not** morally permissible to vote for such a candidate for office, even, as explained in questions 3 and 6, you think that the candidate's other views are best for the poor.

(More of these 14 questions next week)

PLEASE PRAY FOR:

(ANY CHANGES PLEASE CALL THE OFFICE.)

Loretta Lovcik, Whitney & baby O'Toole, John Christianson, Betty Novak, Pauline Dusek, Patricia Rodvold, Jane Zidon, Marla Zidon, Dorothy Snell, Heidi Gustafson, Adriane Wellman, Isabelle Copeland, Tracy Letzring, Cindy Hartje, Kelly Morrison, Jody Deibert, Vicki Bleick, Allison Bleick, Dale Hultin, Bob McCartney, Lonnie Guderjahn, Susie Dimsha, Sherry McDonald, Shelbie Goodoien, Oliver Goodoien, Dorothy Scholler, Brent Collins, Merle Larson, Robert O'Toole, Ruth Rieger, Melanie Fischer, Ruth Ivesdahl, Mae Jackson, Carol Smith, Mary Louise, Bernard & Aletha Schommer, Brianna Fernandez, Brett & Rick Letzring, Jane Grazadzieleski, Rick Kilichowski & Gary Olson

FAMILY FAITH FORMATION!

Family Faith Formation continues this week, October 21. Grades 1-8 will dive into Chapter Four. The high school group will meet at St. Patrick this week.

ST PATRICK ANNOUNCEMENTS:

Pray the Rosary: Sundays at 8:00am. **Adoration with Confessions:** Sat. at 8:00am, Sun 8 am. The **OCTOBER CHURCH CLEANERS:** The Good Samaritans. Collection: Deirdre and Dianne (Oct 18); Don and Duane (Oct 25) Reader Jim Y (Oct 18); Jim Y (Oct 25). Sanctuary Lamp. Sacristan: Scott (Oct 18); Melissa (Oct 25). Rosary: Mary S (Oct 18); Jim Y (Oct 25).

ST BRIGID ANNOUNCEMENTS

PRAY THE ROSARY: JOIN US ON SUNDAYS AT 10:00AM. **ADORATION WITH CONFESSIONS:** WED. & FRI. AT 11:00AM, SAT. 4-5 PM, MON 5-5:15 PM. Church cleaners: S-W. Collection: Larry D and Allan (Oct. 18); Trevor and Scott M (Oct 25) Readers (Oct.): Sat.-Mike; Sun.-Trevor; Sanctuary Lamp.

Mass Intentions!

Monday, Oct. 12—5:15 pm + Dolores Arni Johnson
Tuesday, Oct. 13—8:00 am + Wally Morrison
Wednesday, Oct. 14—Noon, Preston Allex
Thursday, Oct. 15—8:00 am + Frank and Mildred Kleinschmidt
Friday, Oct. 16—Noon, + Wade Puppe
Saturday, Oct. 17—9:00 am Both Parishes; 5:00 pm Addison Allex
Sunday, Oct. 18—8:30 am Pro Populo; 10:30 am Michelle Allex

Offerings as Oct 1st

Stewardship	St Brigid	St Patrick		St Brigid	St Patrick
Adult Envelope	2,165.00	1075.00	<i>St Patrick's Care Collection Sept 2020</i>		295.00
Plate	73.00	15.00	God's Gift Appeal Goal 2020	23,768.00	8,928.00
Weekly Total	2238.00	1,090.00	God's Gift Appeal Actual	16,063.82	8,450.36
Yearly Actual Total	81,049.48	33,201.59	Percent of Members Participating	47%	73%
Monthly Envelope Building Fund	355.00		Cemetery	3,225.00	5,018.51
St Pat Tuckpointing \$54,955.00					
St Patrick Sidewalk Repair \$11,080.00	Total Cost	66,035.00			
Funds Raised for both Projects		60,543.90	St Bernard Cemetery		235.00
Monthly Envelopes Building Fund		3,910.00	St Anthony Cemetery	920.00	
Balance needed for Sidewalk Repair		1,881.00	St Helen Cemetery	870.00	